THE KALEIDOSCOPE;

OR,

LITERARY AND SCIENTIFIC MIRROR.

"UTILE DULCI."

This familiar Miscellany, from which all religious and political matters are excluded, contains a variety of original and selected Articles; comprehending LITERATURE, CRITICISM, MENARS MANNERS, AMUSEMENT, elegant EXTRACTS, POETRY, ANECDOTES, BIOGRAPHY, METEOROLOGY, the DRAMA, ARTS and SCIENCES, WIT and SATIRE, FASHIONS, NATURAL HISTORY, &c. forming a handsome ANNUAL VOLUME, with an INDEX and TITLE-PAGE. *Persons in any part of the Kingdom may obtain this Work from London through their respective Booksellers.*

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Miscellanies.

CONTROVERSY BETWEEN MR. OWEN AND THE REV. ALEXANDER CAMPBELL, IN AMERICA.

Our readers need not be under any alarm that the article to which we are about to claim their attention is of a character which ought to exclude it from the pages of the *Kaleidoscope*, in conformity with our pledge and uniform rule to exclude politics and religion.

The following prefatory note from the *Mercury* will, we trust, prove satisfactory to the most fastidious reader:—"We have in our possession, and in reserve for the *Kaleidoscope*, a very entertaining article on the victory which the Rev. Mr. Campbell lately obtained over Mr. Owen, after a protracted discussion, which terminated in an almost unanimous verdict against Mr. Owen's deistical opinions. It is treated in such a way as to be admissible into the *Kaleidoscope*, without the slightest departure from the plan of the work. The challenge was given by Mr. Owen, and the controversy was carried on with a spirit of good humour and harmony, which forms a very striking contrast with the temper that characterizes our religious disputations. The debate lasted eight days, and the result was the total defeat of Mr. Owen, if the majority is to determine the point."

"In the papers received this week, by the Canada, we find a short letter, addressed by Mr. Owen to the public, in consequence of the publication of the very report which we are preparing for the *Kaleidoscope*. Mr. Owen is one of the best of men, and one of the best tempered men living; but it is mortifying to be so signally defeated, and it was not likely he would suffer the affair to pass over without a protest on his part against the decision. We here subjoin an extract from Mr. Owen's letter:—'My worthy friend, like my late opponent in the discussion, well knew that it would not do to grapple with these stubborn facts, upon the truth or falsehood of which the questions under consideration entirely depend. And being true, all that can be said by the advocates of all the religions in the world becomes as 'chaff before the wind.' My two friends clearly discovered that these facts were too true to have their validity impugned by mortal man, and, therefore, the Reviewer, in imitation of the Champion of the Christian Faith, has passed them over by a '*Kentucky manœuvre*,' proving thereby the sandy and the tottering foundation of the cause which they vainly wish to support. Many similar attempts will, no doubt, be made by those who are influenced to desire to retain the prejudices which they have been compelled to receive from their infancy; the errors of which, by the unchanging laws of our nature, they cannot of themselves control, or be relieved from, except by some additional evidence presented to their minds, which previously they could not foresee, or foreknow to exist.'"

(From the New York Commercial Advertiser.)

Public challenged Dispute between ROBERT OWEN, *late of New Lanark, Scotland, and last of New Harmony, Indiana, Philosopher and Cosmopolite, and the Rev.* ALEXANDER CAMPBELL, *of the sect commonly called Free-will Baptists, of Bethany, West Virginia, near Wheeling: the former denying the truth of all religions in general; and the latter affirming the truth of the Christian religion on logical principles.*

The glove was first thrown down by Mr. Owen, last year, in New Orleans. None of the ministers there saw fit to take it up. But it was circulated extensively in the papers, that the ministers were challenged, the world over, to a logomachic tilt with Mr. Owen, on the evidences of Christianity. Mr. Campbell, who had gained extensive reputation by dealing hard and dexterous blows, as a polemic theological disputant, at Lexington, Kentucky, in a set disputation with the Rev. Mr. M'Auley, on some points between Presbyterians and Baptists, took up the glove, and publicly advertised that his courage was up to the point of doing battle in this grand tournament, in the face of all Christians, and more especially before all the gentlemen and ladies that might assemble at any given place, which should be central and convenient for the said disputation. Mr. Owen, on his way from New Harmony to Europe, took Bethany in his route, called on the Rev. Mr. Campbell, and ascertained satisfactorily, not only the extent of his calibre, but the keenness of his metal, his disposition for fairness of fight, and the honest zeal for the truth, which he was compelled to believe filled the bosom of this gentleman. Having measured with his eye the proud dimensions, the brawny intellectual muscle and sinew of this offering opponent; having ascertained to his satisfaction, that there was a happy mixture of Scotch shrewdness with Kentucky hard fight in the premises, he deemed it not unworthy a logomachic fame, won extensively in both hemispheres, to engage with Mr. Campbell, to do wordy battle in the city of Cincinnati, in the month of April, and the year commonly called that of our Lord 1829. Mr. Owen having settled the preliminaries of the fight, went his way; meditating upon the eventful disputation over the resounding sea, to New Lanark; talked, we dare say, about the social system; and no doubt felt the germ of many an intellectual egg silently breeding within him, from which in due time should hatch the embryo of rout, ruin, and dismay to ministers, tithes, and match-makers. The other betook himself like a high mettled and good soldier of the church militant, to all the black letter, long bearded sages, from Sanchoniathan and Herodotus down to Dr. Fishback, of Lexington. Meantime the papers from Dan to Beersheba, from Land's end to the Shetland Islands, from Calais to Archangel, from Quaddy to the Sabine, rung with the note of preparation for this grand tournament, with which our city was to be honoured. Most of the papers gave it a passing article, without note or comment; and so we received it in different papers, that came to us over the sea. Not so the enlightened, amiable, mild, most logical and erudite *Pandect*, of our city. It growled thereupon in a tone evincing that the writer had a load of most righteous bile on his bosom; regarding the approaching tournament with any feelings rather than those of delectation and quiet confidence in the omnipotence of truth. It rather seemed to the said Pandect as though war, pestilence, and famine, were all concentrated in this most puissant mischief. But though this tasteful, evangelical, and singularly logical vehicle was moved to the interior against the said disputation, as a most pestilent mischief, the Ohio still flowed downwards. The disputants, heeding nothing this manifest displeasure, ate and drank, as in duty bound, as *athletæ*, on a system of diet and regimen, in training for this eventful collision of intellect. The day of *All Fools* also came; although the duration and severity of winter menaced that either the displeasure of the Pandect or the dismay of nature, in view of this threatened search into the privacy of her mysteries, would never again revolve upon the smiles and tears of April. In due time we learned that the champion of the covenant had been wafted down our stream from the rising sun, in burnished panoply, and fraught with abundant syllogistic appointments from the ample magazine of Bethany. The European and philosopher had gained saltness on the Atlantic brine; had heard natural thunder in the tropical isles of Jamaica and Cuba; had defied the black vomit of Vera Cruz; and had been perched in the empyrean and meditative heights of the city of Montezuma. Treasuring materials of power as he thus traversed both hemispheres, he came upwards on us from the west. Thus these conflicting minds came in contact in our city like two conflicting thunder clouds.

Fame had already blown her clarion, and our city was thronged with visitants from two or three hundred miles distance. Nor was it an incurious spirit that brought them to hear a question at length put to rest, which had been in controversy for eighteen hundred years; and on which books enough had been written to sink a seventy-four.

At a called meeting, all decorous and proper arrangements were made. A committee was appointed to provide an arena for the gladiatorship. After being refused the first Presbyterian church, they finally obtained the Methodist stone chapel. The champions and the said committee enacted the rules and courtesies of the combat, with knightly and chivalric precision. It was ordained that they should fight it out, in western phrase "turn about," thirty minutes each, until one or the other should cry quarter. Under correction, we venture to suggest that in similar cases hereafter, victory ought to be adjudged to the party that shall receive the enemy's fire, during his own silence, with the most unwincing countenance and the most exemplary patience.

Travelling back to the ages of philosophy, and remembering the seven wise masters and the seven sages of Greece, the committee and disputants selected seven moderators, as an intellectual court of *oyer* and *terminer*, who were conspicuously mounted on a carpeted stage, and in a purer air. Their business was not only to judge, but to preserve fair play, and interdict all poisoned weapons, and all other trespass of the prescribed rules of honourable combat.

April 13, 1829, the church and the open area leading to it was a perfect wedge, or, as he of the Pandect has it, a "squeeze." All ages, sexes, and conditions were there. Even our fair spinsters, with their shining morning faces, were waiting to catch a mouthful of metaphysics, with which to swoop the intellects of their swains at the first convenient period after honey-moon. At nine in the morning, a fine April sun gave us the light of his countenance. The combat, unparalleled in the annals of disputation, was opened. On the countenances of the immense crowd sat a cheerful and self-relying brightness of keen discrimination, which announced to the most careless adepts in physiognomy, that they had brought to their task, not only a due estimate of their ability to weigh the great points to be discussed, in unerring intellectual scales, of a nicety to turn with the weight of an additional hair, but that they felt the responsibility of their case, and were inflexible in purpose to settle these long-agitated questions, in justice and judgment, that they might henceforth sleep for ever. Imagine the emanating brightness which beamed from the phrenological domain of the aforesaid seven sages, who were purposely appointed to hear and determine touching these momentous questions.

Then we gazed at the two *athletæ*, and imagined the munitions of logomachy, laid away in mysterious and awful order and power in the narrow precincts of "two small heads." We silently admired the infinite compressibility of that knowledge, which is power more energetic than thundered from all the cannon at Borodino.

Every one has seen the face or the print of the benevolent "social" cosmopolite, the Welsh philosopher, whose strange taste it is to wander over the world, bestowing vast sums in charity, and to obtain, in return, an ample harvest of vilification and abuse. He was dressed in Quaker plainness; wearing his customary, undaunted, self-possessed, good-natured face, surmounted, as most people know, by an intellectual rudder of almost portentous amplitude, that might well have been deemed an acquisition in a pilgrimage to the promontory of noses. From each side of this prominent index of mental power beamed such an incessant efflux of cheerfulness as might well shame, in comparison, the sour and tristful visage of many an heir of the hope of immortality.

The chivalrous champion of the covenant is a citizen of Bethany, near Wheeling, in Virginia; a gentleman, we should think, between thirty and forty; with a long face, a rather small head, of a sparkling, bright, and cheerful countenance, and finely arched forehead; in the earnest vigour of manhood, and with the very first sprinkling of white on his crown. He wore an aspect as of one who had words both ready and inexhaustible, and as possessed of the excellent grace of perseverance, to a degree that he would not retreat an inch in the way of concession to escape the crack and pudder of a dissolving world. His venerable, gray-headed father, also a clergyman, and two younger brothers, were with him. It was understood that he is independent in point of property, and that he edits a religious paper of extensive circulation. It ought not to be forgotten that both father and son perform their clerical duties to the congregation at Bethany, *gratis*. Mr. Owen had a kind of second, too, in a young German gentleman, who travels with him as an interpreter. A stenographer, also, sat in the enclosure of the altar, to take notes of the debate.

When the Welsh philosopher arose, might have been seen, in their most amusing relief, eyes strained, mouths half open, and heads bent forward. We saw him forthwith mounted on his wonted black hobby, "the social system!" It was not long before we discovered that the champion of the covenant in like manner sported a magnificent mottled hobby, which our innate reverence for holy things forbiddeth us to name. The historian relateth with grief, that during the eight long days of this logical tournament, these two coursers were riding up and down the field of controversy, constantly menacing fight, but never coming to close quarters in the actual tug of battle; for lo! instead of an effectual "closing in" of quiddities and metaphysical cuts and thrusts, which we expected would make "the lint fly" at once, Mr. Owen "fought shy," reserved his fire, and entrenched himself impregnably behind the "twelve divine" fundamental laws of human nature," precisely as our soldiers did on the glorious eighth behind the cotton bales below New Orleans. On the contrary, our western friend of the covenant showed manly fight on the open field to the end of the joust.

If we could follow and describe all the movements and curvetings of the aforesaid hobbies during the momentous contest, we much fear our readers would not follow us, for they well know that to feel the zest such things must be seen. We shall therefore only glance at the more prominent performance of each.

"The twelve fundamental laws," or twelve pillars of the social system, are predicated on the following asserted doctrines. We are the "effects of our circumstances," as strictly as inanimate matter obeys its laws. Therefore we are not subjects of responsibility, praise, or blame. We can neither think, act, love, hate, marry, become fathers, eat, drink, sleep, or die, other than as we do. These irresistible circumstances having placed us in a predicament every way *nauseous* and irrational, it follows that we ought forthwith to assert our control over these uncontrollable circumstances, and change them for the infinitely better class which the philosopher proposeth in their stead. He came over these laws with a frequency of development and repetition which elicited a frequent laugh at his expense from all who perceived not that his sole purpose, in this tournament, was to make the reputation of his antagonist a kite, to take up his social system into the full view of the community, and by constant repetition to imprint a few of his leading axioms on the memory of the multitude, that could in no other way have been collected to hear them.

The positions which he thus fixed on the memory of his hearers, with an untiring perseverance, were, that a Christian infant, educated in Hindostan, would be a Gentoo; in Turkey, a Mahomedan; in a cannibal tribe, a cannibal; in a Quaker family, a Quaker; and so of the rest. He would have nothing to do with speculation, and would take nothing but facts. There were no facts on which to affirm or deny touching the being of a God, the origin of the material universe, or man. We knew a few facts, and might form probable conjectures about others. He believed some historical statements, when they ran not counter to the twelve laws; but held all history of a contrary character wonderfully cheap. It may be, therefore, imagined how he disposed of the external and internal evidences, the miracles and prophecies, of our religion. His twelve laws constituted a grand besom, with which all religions, of all ages and climes, were alike to be brushed away, "like chaff before the wind." He described the biped breed, under present circumstances, as being miserable stock. "He had never seen," he said, "a rational face in his life." Their origin seemed to him an ill-managed half-dozing circumstance of the legal prostitution called marriage. That matter was now better understood as it related to the great improvement of the breed of quadrupeds, which, he hinted, might be carried to an infinitely higher and more worthy scale of melioration, when applied to the breed of bipeds. The energy of mutual liking, and of constantly accumulating power of mind, will, and muscle, promised illimitable advantages to the generations of the future. As it was now, it was a joke and rank perjury to swear either in prose or rhyme on the knees, or howsoever "stirring the stumps in doleful dumps," that the parties would love each other *till death them do part*, seeing it was not improbable, from the analogy of no small number of similar cases, that they would prove very tabby cats soon after the lapse of the honey-moon. Christian society was one web of lie, warp and woof, dissimulation, quarrel, and bloodshed.—All the great drama of deceptive acting, all the malevolence, poverty, and evils of society, he traced to the *free-will* systems of religion, to the priests, and the weekly preaching of ministers, to whom none might reply. Some of his illustrations had simplicity, piquancy, and point.—Take an example: "My friends," said he, it is not quite two months since I was in the great square in the city of Mexico. I heard a little bell tinkle. A friend said to me, 'Kneel down, Mr. Owen, or you may else be killed. The host is passing.' I took out my pocket handkerchief, laid it on the ground, and knelt on it. Had you been reared in Mexico, my friends, you would have been as serious in that way as you are now in your own; and so far as numbers can give authority to opinion, they are greatly your superiors."

(To be concluded in our next.)

The Essayist.

[ORIGINAL.]

"WHAT YOU WILL."

There is—there certainly is a physiognomy in the handwriting;—there are, at any rate, you will say, English bulls as well as Irish ones. No matter. I tell you, a man, in spite of himself, throws some part of his character upon the point of his pen, and if he does not purposely put it under a mask, you shall see something of him there if you you examine him narrowly. I never have, perhaps never shall be, able to divine how certain feelings and passions, or the absence of them, are to be known by certain indents or excrescences upon the cranium. No: I cannot comprehend how you can make a sort of map of a man's skull, in this fashion—drawing your lines and making your mountains, and your plains, your capes, and your promontories, just after your own caprice;—but in the doctrine of my faith there is, as I shall presently show you, much less of quackery.—"Indeed! and yet you point out your signs with a goose-quill." Now, now—this is too bad; it really is: I am beginning you an edifying and scientific lecture, and you knock me down with a pun.—I see how it is:—that *arch*-fiend, the editor of the *Mercury*,—that mortal enemy to the tearful eye and the heavy heart, is driving every thing like decent and sober demeanour out of the land. One cannot now-a-days go with strict solemnity and propriety of aspect to ask one's ill-looking friend "how do you do!" for fear of having one's wits entangled or pulled to pieces in a conundrum or a pun.—Fie upon it, Sir; listen, and look serious till I say my say and expound my creed. You know what human muscles are. Come here. Now, I could not have given you that thump on the head without an exercise of the volition, or the will, and a corresponding action of the muscles, chiefly of my right arm and hand. You feel the force of my argument and the truth of my position. Good. Now, Sir, I take this pen in my hand. External circumstances operate upon my volition, or my will aforesaid; from thence it derives an impulse to do, or say, or write something. Just in proportion to the energy of that impulse, is the strength with which it does, or says, or writes that something. The muscles of the fingers, Sir, as all the other muscles, are connected with and subservient to the brain, the seat of the mind. Hence I draw my conclusion, that the action of the fingers, in the mere art of writing, communicates something of the moral character. I say, Sir, I hold that to be a much more reasonable theory than any that your bumpists ever put "spectacles on nose" to elucidate.

I was sorry to be under the necessity of beating it into you; but you now thank me. Well, then, step a little this way, and you shall see my specimens. Sir, there is a science in the tie of a shoestring. Look at this; there's the model of a fine free hand; but it is perfectly unbridled you see, Sir, and runs wild; there's energy, not the mere force of animal passion, but the bold impetuous energy of conscious genius, in every turn of those letters; and none but a character setting at defiance all ordinary rules and calculations would dash and drive across the

entire breadth of a sheet of paper with one—yes, you see it,—with one word. It's sheer extravagance, Sir; and when I first saw it, I said the man will either break his neck in a steeple-chase or die in a jail. He did neither: he died in his mother's arms. Ruined in body as in mind, neglected, forsaken, almost unpitied, so he passed to his quiet grave, even he who would "command the sun." Turn that over, Sir; wait an instant; I—be kind enough to pass me that handkerchief—I loved him as my own brother. I tried to root out some of the weeds in his character; but, Sir, the soil was too prolific; it wanted vigilant and constant watchfulness which it had not, so it ran to waste, so its virtues were smothered by its vices.

Here, now, is the very antipodes of the last; see how his letters are cribbed and cramped, as though he begrudged them a lodging on his pennyworth of paper. See how they are pared into formality; clipped into precision, like yew trees at a country parsonage; drilled and dressed into the very exactitude of order, like recruits before the eye of a rigid disciplinarian of some ten or a dozen campaigns. This man's grand maxim and rule of life, with which he starts in a morning and goes to bed at night, is "every thing in its place." Order is indeed necessary in all things, and the love of it is a virtue; but from such a hand as that, Sir, I could look for nothing to spring that was brave, or noble, or generous. No, Sir, the fastidious nicety of the man cramps up his very soul; and when you have praised him for the strict regularity of his conduct, and the sobriety of his life, you have put him on the very pinnacle of his fame.

Oh, soft, and light, and graceful, like herself, is the hand of woman. But we shall only make fools of ourselves to stop here, Sir: here are no strong outlines, no marked character. We will be satisfied with the smooth, calm, unruffled surface; we will look and say upon its loveliness, and let not our judgment tear away our heart's enjoyment.

When women write they do not think,—they feel, and their pen is a wand of enchantment. Meddle we not with it; it is indeed useless; for all women think, and act, and write like women, allowing for the varying tints of education and habit. Your opinion! What's your opinion to me? I tell you that's mine. I tell you you cannot understand them; they are full of charms and witchcraft; and in their every word, as in their every sigh, there lies a "secret spell."

Now this is something worth looking at: it is made of "sterner stuff," evidently, than the first of our portraits, yet has nothing of the prim academical countenance of the second. I knew my man from the moment I saw that hand, plain, even, and regular, yet bold and free. I knew it would produce me an enemy to haste and confusion; a man slow to decide, firm when decided; as free from weakness as from subtlety; in short, a genuine honest John Bull, of "a clear head, a strong hand, and a courageous heart." Just so, Sir; I found the man in his own sphere, within his own circle, the very germ of all usefulness; of a surpassing judgment, applying itself with equal ease to matters of magnitude as to those of little import. Like Gilpin, too, he "had a pleasant wit." Cheerful, jocular, and light-hearted, he was at home every where. Society was not made for him so much as he for society. But this, you mind, is a style of writing peculiar to the old school; it is seldom to be seen in these *flourishing* times. Now you have got your pun back again; so good night.

L.

Tide Table.

Days.	*Morn.*	*Even.*	*Height.*	*Festivals, &c.*
	h. m.	h. m.	ft. in.	
Tuesday ..28	9 28	9 53	14 2	
Wednesday29	10 17	10 38	14 11	
Thursday 30	10 59	11 16	15 8	New Moon, 5h. 26m. even.
Friday 31	11 34	11 51	16 3	
Saturday.. 1	——	0 10	16 6	Lammas Day.
Sunday.... 2	0 26	0 42	16 6	7th Sunday after Trinity.
Monday ... 3	0 59	1 14	16 2	
Tuesday .. 4	1 31	1 46	15 7	

Biographical Notices.

MEMOIR OF DANIEL LAMBERT.

(From the County Annual Register for 1809.*)*

June 2, at Stamford, at half-past eight o'clock, died Mr. Daniel Lambert; who had travelled from Huntingdon thither in the early part of the week, intending to receive the visits of the curious who might attend the then ensuing races. On the preceding evening he sent a message to the *Stamford Mercury*, requesting, that as "the Mountain could not wait upon Mahomet, Mahomet would go to the Mountain;" or, in other words, that the printer would call upon him, and receive an order for executing some handbills, announcing Mr. Lambert's arrival, and his desire to see company. The orders he gave upon that occasion were delivered without any presentiment that they were to be his last, and with his usual cheerfulness. He was in bed, one of large dimensions—"Ossa upon Olympus, and Pelion upon Ossa")—fatigued with his journey, but anxious that the bills might be quickly printed, in order to his seeing company next morning. Before nine o'clock on that morning, however, he was a corpse! Nature had endured all the trespass she could admit: the poor man's corpulency had constantly increased, until, at the time we have mentioned, the clogged machinery of life stood still, and this prodigy of nature was numbered with the dead! He was in his 40th year: and upon being weighed, within a few days of his decease, by the famous Caledonian balance, (in the possession of Mr. King, of Ipswich,) was found to be 52 stone 11lb. in weight, (14lb. to the stone,) which is 10 stone 11lb. more than the great Mr. Bright, of Maldon, ever weighed. He had apartments at Mr. Berridge's, the Waggon and Horses, in St. Martin's, on the ground floor, for he had been long incapable of walking up stairs. His coffin, in which there was great difficulty in placing him, was six feet four inches long, four feet four inches wide, and two feet four inches deep: the immense substance of his legs made it necessarily almost a square case, consisting of one hundred and twelve superficial feet of elm, built upon two axletrees and four cog-wheels; and upon these the remains of the poor man were rolled into his grave, in the new burial-ground at the back of St. Martin's Church. A regular descent was made, by cutting away the earth slopingly for some distance. The window and wall of the room in which he lay were taken down to allow his exit. Having been extricated from the lodging in which he died, his remains were drawn by eight men, with ropes, into the burial-ground: into the church it was not possible to take him. As might be expected of such a corpse, in a very few hours after death almost all identity of feature was lost; and though he was buried in eight and forty hours, his remains had been kept quite as long as was prudent. A large concourse attended his funeral; and in the course of the day many hundred persons from the neighbourhood visited the grave.—Mr. Lambert was an intelligent and pleasant companion; and notwithstanding his extreme corpulence, his body and limbs are said to have borne a very exact proportion to each other. In his youth he was an excellent swimmer; and he was many years celebrated in the sporting world as a great breeder and feeder of cocks. He was also famous for his dogs; some of which were sold at Tattersall's, at prices which proved the estimation in which Lambert was held by sportsmen of the first eminence. Extraordinary as it may appear, it is true, that he had his greyhounds with him at Stamford when he died, and intended to have taken the diversion of coursing in the season,—that is, he meant to have been taken in his carriage to an open part of the country, where he might have seen his dogs pursue the game. It is said that Stamford was the last place at which he meant to exhibit himself for a price. Mr. Daniel Lambert was born on the 13th of March, 1770, in the parish of St. Margaret, at Leicester. From the extraordinary bulk to which Mr. Lambert attained, the reader may naturally be disposed to inquire whether his parents were persons of remarkable dimensions. This was not the case, nor were any of his family inclined to corpulence, excepting an uncle and an aunt on the father's side, who were both very heavy. The former died during the infancy of Lambert, in the capacity of gamekeeper to the Earl of Stamford, to whose predecessor his father had been huntsman in early life. The family of Mr. L. senior, consisted, besides Daniel, of another son, who died young, and two daughters, both women of the common size. The habits of the subject of this memoir were not, in any respect, different from those of other young persons, till the age of fourteen. Even at an early age he was strongly attached to the sports of the field. This, however, was only the natural effect of a very obvious cause, aided, probably, by an innate propensity to those diversions. We have already mentioned the profession of his father and uncle, and have yet to observe, that his maternal grandfather was a great cock-fighter. Born and bred among horses, dogs, and cocks, and all the other appendages of sporting, in the pursuit of which he was encouraged even in his childhood, it cannot be a matter of wonder that he should be passionately fond of all those exercises and amusements which are comprehended under the denomination of field sports. About the year 1793, when Mr. Lambert weighed 32 stone, he had occasion to visit Woolwich, in company with the Keeper of the County Gaol of Leicester. As the tide did not serve to bring them up to London, he walked from Woolwich to the metropolis, with much less apparent fatigue than several middle-sized men who were of the party. Such were the feelings of Mr. Lambert, that, no longer than four years ago, he abhorred the very idea of exhibiting himself. Though he lived exceedingly retired at Leicester, the fame of his uncommon corpulence had spread over the adjacent country to such a degree, that he frequently found himself not a little incommoded by the curiosity of the people, which it was impossible to repress, and which they were continually devising the means of gratifying, in spite of his reluctance. A gentleman travelling through Leicester conceived a strong desire to see this extraordinary phenomenon; but being at a loss for a pretext to introduce himself to Mr. Lambert, he first took care to inquire what were his particular propensities; being informed that he was a great cocker, the traveller thought himself sure of success. He accordingly went to his house, knocked at the door, and inquired for Mr. Lambert; the servant said he was at home, but that he never saw strangers. "Let him know," replied the curious gentleman, "that I called about some cocks." Lambert, who chanced to be in a situation to overhear what passed, immediately rejoined, "Tell the gentleman that I am a *shy cock*." On another occasion, a gentleman from Nottingham was extremely importunate to see him, pretending that he had a particular favour to ask; after considerable hesitation, Mr. Lambert directed him to be admitted: on being introduced, he said he wished to inquire the pedigree of a certain mare. "Oh! if that is all," replied Mr. Lambert, perceiving from his manner the real nature of his errand, "she was got by *Impertinence* out of *Curiosity*." Finding, at length, that he must either submit to be a close prisoner in his own house, or endure all the inconvenience, without receiving the profits of an exhibition, Mr. Lambert wisely strove to overcome the repugnance, and determined to visit the metropolis for that purpose. As it was impossible to procure a carriage large enough to admit him, he had a vehicle constructed expressly to carry him to London, where he arrived for the twenty-second time, in the spring of 1806, and fixed his residence in Piccadilly. His apartments there had more the air of a place of fashionable resort than an exhibition; and as long as the town continued full, he was visited by a great deal of the best company. The dread he felt on coming to London, lest he should be exposed to indignity and insult from the curiosity of some of his visitors, was soon removed by the politeness and attention which he universally experienced. There was not a gentleman in town, from his own county, but went to see him, not merely gazing at him as a spectacle, but treating him in the most friendly and soothing manner, which, he declared, was too deeply impressed upon his mind ever to be forgotten.

March of Learning.—Marching the other day through the city, we fell upon Eastcheap, and of course inquired for the ghost, at least, of the Boar's Head, visions of Shakspeare, Hal, Falstaff, &c. rising upon our memory. After various futile efforts, the intelligent countenance of a vender of Cheshire cheeses betokened success; but on mentioning Shakspeare and Falstaff, he replied, "Really, gentlemen, I don't know the firm, but I'll look in the Directory."—*Morning Journal, after Joe Miller.*

METEOROLOGICAL DIARY.

[From the Liverpool Courier.]

	Barometer at noon.		Extreme during Night.		Thermometer 8 morning		Extreme heat During day.		State of the Wind at noon.	Remarks at noon.
July										
15	29	63	58	0	64	0	72	0	S.W.	Fair.
16	29	63	55	0	57	0	68	0	W.	Cloudy.
17	29	50	56	0	63	0	65	0	S.E.	Rain.
18	29	41	57	0	62	0	68	0	N.W.	Fair.
19	29	69	55	0	64	0	67	0	W.N.W.	Fair.
20	29	82	55	0	63	0	67	0	N.W.	Fair.
21	29	91	57	0	63	0	72	0	N.W.	Fair.

20th, Hail and rain during night, with thunder and lightning; ten, p.m. rain.

Poetry.

STANZAS.

Oh! it is fearful when the heart
From Joy's bright presence shrinks;
And bids the stranger guest depart,
The while it sickening thinks,
With inward dread,
And all dismayed,
Of bliss, as though on earth such no existence own'd!

Oh, it is fearful thus to feel,
And with averted eye,
Trembling, from happiness to steal,
And scarcely conscious why,
The rather brook
On grief to look
Than thy fair form, star-crown'd Felicity!

And ah, to own that one could bear
The "pelting of the storm;"
Nay, shrink the less to meet Despair
Than Joy's bewitching form;
While still the tear
Of conscious fear
Would start at promise of a guest so new!

The mystery, oh, ye who may,
The mystery explain;
Why the lorn heart thus shrinks away,
Enamoured as of pain,
From all would win
From gloom within,
And banish Sorrow and her sable crew?—

Is it, alas! that long inured
To Sorrow's saddening reign,
Her yoke may better be endured
Than Pleasure's rose-link'd chain?—
That lengthened sigh
Has made reply;
But, oh, the discipline ere so subdued the soul!

Liverpool. G.

THE MEETING OF THE SHIPS.

BY MRS. HEMANS.

"We take each other by the hand, and we exchange a few words and looks of kindness, and we rejoice together for a few short moments; and then days, months, years intervene—and we see and know nothing of each other."—*Washington Irving.*

Two barks met on the deep mid sea,
When calms had still'd the tide;
A few bright days of summer glee
There found them side by side.

And voices of the fair and brave
Rose mingling thence in mirth;
And sweetly floated o'er the wave
The melodies of earth.

Moonlight on that lone Indian main
Cloudless and lovely slept;
While dancing step and festive strain
Each deck in triumph swept.

And hands were link'd, and answering eyes
With kindly meaning shone:
Oh! brief and passing sympathies,
Like leaves together blown!

A little while such joy we cast
Over the deep's repose,
Till the loud singing winds at last
Like trumpet music rose.

And proudly, freely, on their way
The parting vessels bore,
In calm or storm, by rock or bay,
To meet—oh! never more!

Never to blend in Victory's cheer,
To aid in hours of woe:—
And thus bright spirits mingle here,
Such ties are form'd below!

NATIONAL PREJUDICES—JOHN BULLISM.

(A true Story, newly versified.)

A thorough-bred Cockney, pert, purse-proud, and vain,
As full of himself as deficient in brain,
Who had liv'd all his life within sight of St. Paul's,
And made a large fortune by tippets and shawls,
By sarcenets, stuffs, cambries, and Manchester wares,
Sold off at prime cost to wind up his affairs;
And having some debts in New York uncollected,
From persons whose credit he somewhat suspected
He thought the best way to make sure of the pelf
Was to venture the voyage and collect them himself.

The voyage and sea sickness we'd better pass o'er,
And set down our hero at once safe on shore.

As if to annoy him, vexations combin'd,
And he found the New World not at all to his mind;
Those who ow'd him the cash had not wherewith to pay,
Some were dead, some insolvent, and some run away.
All this was vexatious, and what was still worse,
But little respect was here paid to his purse;
No wonder he found such a country a bore,
And repented he ever set foot on its shore.

It chanc'd at a tavern one hot summer's day,
A Yankee he met, who was puffing away;
Who eyeing him, drawl'd out, "I calculate, friend,
"You are not of these parts;—I don't wish to offend."
"These parts!" said the Cockney, "No, no, Sir, thank God,
"A plague on the hour I set foot on your sod;
"Your country's not fit for a Turk or a Jew;
"To-morrow, thank Heaven, I shall bid it adieu.
"These parts! No, Sir; England's the place of my birth,
"The envy of all other nations on earth;
"But as for your country, I would not live in it,
"If you'd give me ten thousand a year, Sir, this minute.
"Your wines are all meagre, your porter and ale
"Are sour and ill-flavoured, weak, muddy, and stale;
"Your beef is so tough, and so rancid your mutton,
"That he who can relish them must be a glutton;
"Your women are pale-fac'd, your men are so lanky,
"An English scarecrow I prefer to a Yankee:
"Then as for your birds, why you have not a fowl
"Whose notes are melodious as those of our owl.
"Then your filthy tobacco's a horrible bore,
"And to make matters worse, you spit out on the floor;
"So I suffer all day, and at night am in dread
"Lest your cursed musquitos should eat me in bed.

The Yankee but smil'd at this rodomontade,
Coolly smok'd his cigar, nor a syllable said,
When clouds, on a sudden, obscuring the sky,
Betokened a terrible thunder-storm nigh;
Nor false were the symptoms, for scarce had he spoke,
When a thunderbolt shiver'd to pieces an oak;
So loud the report, and so vivid the light,
That our Cockney shrank back in dismay and affright.
"Well, friend," said the Yankee, who unconcern'd sat,
"I guess you have no better thunder than that."

Liverpool.

FLOATING ON THE BACK WITHOUT MOVING HAND OR FOOT, WITH A WEIGHT ON THE CHEST.

In an editorial article on swimming and floating the following paragraph occurs, which may amuse some of our readers. The experiment was made in consequence of a paragraph now passing through all the newspapers, stating that Mr. Bedale, of swimming notoriety, had actually floated with a four pound weight upon his chest. "As for the four pounds on the chest, we have ascertained that it is the easiest thing imaginable to sustain much more weight lying motionless on the back. Until we read the Doctor's 'extraordinary feat,' we never thought of making the experiment, but on Tuesday evening, the writer of this paragraph entered the Floating Bath, in the presence of a considerable number of persons, where after settling himself on the water flat on his back, and without moving hand or foot, a weight of two pounds was placed upon his chest which did not, in the least, disturb his equilibrium—the two pound weight was then replaced by a four pound weight, and as that was sustained also without the slightest difficulty, the two pound weight was put upon it, and the six pounds were supported with such ease, that a large paving stone the weight of which has been since ascertained to be ten pounds, was substituted, and also sustained successfully, but with more difficulty.

Since the preceding paragraph appeared in the *Mercury* we have made some further experiments in the Floating Bath, with a stone of *sixteen* pounds weight, which the writer of this paragraph bore upon his chest, whilst in the act of swimming on his back, although he could not sustain it whilst his hands and feet remained motionless. We are of opinion that it is practicable to swim with a much greater weight than this on the chest, and we shall try the experiment during the week.

The Housewife.

"Housekeeping and husbandry, if it be good,
Must love one another as cousins in blood:
The wife, too, must husband as well as the man,
Or farewell thy husbandry, do what thou can."

Cameron's Marking Ink.—In using this ink, if a cane brush is not at hand, a small tuft of linen tied at the end of a stick will answer very well. When the fluid in the larger bottle is applied, it is recommended to spread the linen to be marked on the back of a plate or dish, in order that the liquid may not injure the table; then dipping the tuft of linen into the fluid, dab it over the writing, which will instantly produce the permanent colour.—It is recommended to families who have much marking to do to purchase the larger bottles, containing (for 4s. 6d.) the quantity of six small bottles, which, if purchased separately, would cost 9s. Experience has proved this to be an economical plan. When the ink has become thick, by evaporation, in the conical cup or glass into which it is poured for use, the addition of a few drops of *rain* water will liquify it sufficiently for its being easily returned to the bottle without waste.

To Preserve Cherries.—The best way to preserve cherries is to procure a sufficient quantity of the common cherries very ripe, and add to them two pounds of sugar, four pints of brandy, four ounces of clove pinks, and a few Morel cherries; bruise some of them with the hand, and boil them over a slow fire, until they have the consistency of syrup. They are then to be strained, and the juice is to be poured into the mixture as before ordered, which is to be left in infusion, and exposed to the sun for a fortnight or a month. By this process the cherries will have a very fine flavour. A few cloves may be used as a substitute for the clove pinks.

To make Syrup from Currants.—Take one hundred pounds of ripe currants; having carefully removed the stalks, put them into a vessel on a fire, and let them get just so hot that the greater part shall burst, or the pulps become discoloured. Pour them out gradually into a sieve, and add five pounds of cherry juice, prepared in the same way, to that of the currants. Let the liquor be placed in a cool cellar, and thirty-six hours afterwards the jelly must be strained over clean cloths. By this means about forty pounds of clarified syrup will be obtained, into which you must put about seventy ounces of the best sugar, and the syrup may then be bottled off till it is wanted.—*From a work on Domestic Economy, published in Paris.*

Scientific Notices.

(ORIGINAL.)

PHRENOLOGY.

DR. SPURZHEIM'S LECTURES.

LECTURE X.

Dr. Spurzheim commenced his tenth lecture by observing that a little explanation would be sufficient to banish the fears of the scrupulous and timid as to the consequences of the doctrines of phrenology. All must allow, in some degree, the innateness of the powers; phrenologists did not maintain that the action of powers necessarily followed their existence. On the other hand, it had been admitted from ancient times that the operations of the mind were in some degree dependent on the body, and that man never acted without a motive. The superior or intellectual faculties ought to guide and direct the lower, or animal powers. The animal powers had of themselves no understanding, and were neither good nor bad, but according to their direction. All were agreed that the present state of man might be improved, and that it was inferior to that of some previous period. He would not enter into any consideration of the means by which the primitive state of man came to be changed; what he maintained was, that the head was the instrument by which all the feelings and powers common to men and animals, or peculiar to men, were manifested. The cerebral organization of man was seldom, perhaps never, so perfect as it ought to be, or might be; but they must consider man as he was, not as he ought to be. This consideration gave him an opportunity of answering one of the questions put to phrenologists,—Was phrenology useful? The two great questions were, "Is it not dangerous?" and, "Is it useful?"—Was it worth while to take the trouble of studying phrenology? There were different meanings attached to the word usefulness. They might wish to gain some certain advantage, and even in this sense the study of phrenology might be useful. The knowledge of human nature must always be useful; but besides this, he was convinced that no branch of human knowledge could be compared to that afforded by phrenology, and he would even go so far as to say that few of them could comprehend its magnitude and importance. They might be assured, from his having devoted so many years to its study, that he, at least, was fully convinced of its importance in all its branches. He would only speak of a few of the modes in which the knowledge thus attained might be applied beneficially to the service of mankind.

He would first speak of government and legislation. Those who were to have the direction of mankind ought to begin with the study of man.—(*Applause.*) Without this knowledge of human nature, the greatest labour and zeal of individuals might be employed in vain. Perhaps the greatest error that had been committed was, that the science of government did not go along with the knowledge of human nature. This knowledge should be the first principle where all political economy should begin. It was astonishing how this was neglected, and what indifference on the subject was shown. Amongst the members of his own profession this indifference prevailed to a high degree. It was strange that medical men were the least anxious to acquire a knowledge of the brain. He could only say this,—the brain was the most important part of the body, and such it was generally admitted to be; did they know sufficient about the brain, its structure, its functions, and its diseases? Before they understood its structure and functions, they could not understand its diseases. They knew the functions of the lungs, or they could not speak of its diseases; and if it must be admitted that they knew little or nothing of the brain, they were bound in duty to investigate it, and they neglected their duty if they did not. Even if they would not adopt his convictions, they must be anxious to improve what they knew on this subject, or confess that ignorance was preferable to knowledge.—(*Applause.*) Of the influence of the body, and its general state of health on the moral and intellectual faculties, every one was aware. If the functions of the stomach were disturbed, he was sure that all medical men would understand the moral influence attending such disorder; they were aware of the cause, and could therefore give better advice respecting it; if they understood the moral influence on the physical constitution equally well, he was sure they would be enabled to give better advice than the mere prescription of pills and other medicines. When he came to treat of insanity in his next lecture, he should maintain that it was impossible to conceive a clear idea of the nature of the disease, without previously knowing the functions of the brain. If medical men would understand the disease, with which so many were unfortunately afflicted, they must begin with the study of the brain in a healthy state, with phrenology as their basis. He did not speak from a selfish motive when he said that medical men neglected this most important study, and that Doctors of Medicine seemed to be qualified by the study of philosophy and metaphysics. From these considerations it would be manifest, that the study by which some knowledge of the brain might be acquired was one of great interest and importance.

He had already mentioned a great deal respecting the primitive powers of the mind, and shown, in his several lectures, that if phrenology were true, the philosophy of the human mind must be newly modelled. He had hitherto spoken of the philosophy of the mind, without treating of its application to practical professions. Whatever was learned of the mind was capable of practical application. He would not then speak of its higher modes of influence, but would come at once to its effects in practical life, and on society at large. What an advantage had the man who was acquainted with human nature over him who was ignorant of it! He was convinced that a knowledge of phrenology would contribute greatly to individual happiness, and would induce men to look on the world with very different eyes, and cause them to be on better terms with it than they were before. He knew some individuals who had been very unhappy from the consideration of the ways of the world, and who ceased to be so when they became better acquainted with human nature. In common life phrenology might be highly useful in our mode of judging of each other. There was, however, great difficulty in so judging, and a strong necessity for mutual forbearance. Even those who did not exercise this forbearance read the law which commanded them to practise it. Much good would result, in the advancement of truth, from individual inquiries. If they heard of a man who was all benevolence, whose whole delight was in doing good, let them examine his organization, and see whether he had the organ of *benevolence* or not. If they knew another who was always anxious and desponding, always serious and gloomy, and never gay, as was the case sometimes with children, let them examine whether they had the organs of *hope* and *gaiety* or not. If they knew an individual who was very cautious and timid, let them look for the organ of *cautiousness;* and if they found another extremely haughty, and full of self-esteem, let them try whether his organization agreed with the doctrines of phrenology or not. In the same way, let them take every individual power, and they would always find the respective organs correspond. But this was not all; this was merely the A, B, C, of the knowledge of human nature. He said they would find, in their examination of individuals, that the terms superiority and inferiority were as strictly applicable to the formation of the head, as they were to the character. He lamented that the occipital portion of the head, or that part occupied by the animal propensities, generally greatly preponderated over the frontal and sincipital regions, which were the habitation of the moral and religious feelings and the intellectual faculties. As a phrenologist, he was compelled to own that the preponderance was generally in the basilar portion, and he was seldom fortunate enough to find such an overwhelming proportion in the forehead. How this alteration in the proper proportions of the head came about he could not pretend to explain; but he saw that it was so, and was obliged to submit. Those who had the animal propensities very strong, were the more virtuous and meritorious in resisting them. From an examination of nature it would be found that this disproportion between the animal and intellectual faculties existed, and that the great mass of brain was generally to be found behind; but it did not follow that the animal propensities must necessarily be yielded to. He wished it to be distinctly understood, and he hoped to be excused for the repetition, that phrenologists did not speak of actions, but merely of propensities. He then commented on some of the animal propensities, as the love of children, attachment, &c., and observed, that though they were very good in themselves, they were not to be gratified at the expense of justice or religion. He also made a few additional remarks on the general predominance of the animal propensities amongst mankind. If they examined the languages of different nations, they would observe a fact strongly corroborative of this predominance,—a fact lamented by the moralist, and only accounted for by the phrenologist; this was, that more names would be found for bad characters and qualities than for good ones. This observation and naming of their effects showed the greater activity of the animal powers.

The lecturer then dilated on the difficulty of forming a judgment as to the character of individuals, as this depended on the combinations and modifications of not less than thirty-six fundamental powers. The same remarks he said held good as to the estimationof the talents. In examining an individual to ascertain how far he was capable of becoming an artist, the phrenologist would first examine the intellect, and then the various qualities necessary in the composition of an artist. Having ascertained how far these were possessed, he could then form an opinion. Talents were a combination of intellectual powers influenced by the feelings. The painter who was not a mere copyist always composed according to his feelings, and natural dispositions. If he had locality large, he delighted in landscapes and portrait painting; if his religious feelings were strongly developed, he would paint religious subjects; if he had combativenes large, he would delight in pourtraying battles and warlike scenes; those having a strong inclination for the ludicrous, would be caricaturists; all would seek for scenes in harmony with their feelings. It was the same with respect to music and the other professions; he merely gave the key to these investigations, as he had more important things to communicate. In pursuing their studies they were always to be attentive to the fact, that different talents and feelings were differently modified in every individual. This principle was of such extent that it embraced all nature. The modification of every power was different, though the power itself was the same. There were neither to be found two species alike, nor two individuals of the same species. This difference might be exemplified by what took place with regard to digestion. Digestion was digestion over the whole animal kingdom, but how differently was it modified! If man could not eat and digest hemlock the goat could;—again, men could eat bitter almonds, but certain animals could not. A difference almost as great prevailed between the digestion of different individuals of the same species. Each one knew his own digestion best, and was the best doctor of his own stomach. What was wholesome food for one individual was almost poisonous to another. He had a friend who could not eat mutton, and yet mutton was good and wholesome food for others. In this peculiar function such variety was called idiosyncrasy. All were satisfied with a name; give them but this, and it was quite sufficient; they required nothing more. (*Laughter and applause.*) He now came to the five senses, with regard to which the same differences prevailed. The difference between the muscles of all living animals was as plainly

distinguishable as that between beef, pork, and mutton, and yet all were designed to answer one common end,—motion. The sense of taste was also very different; some liked sweet things, others sour, and others a different flavour; it was impossible to explain the origin of this difference. With respect to the sense of smelling,—one preferred the smell of a rose, another that of some other flower; another had such an objection to the smell of a cat that he could not remain in the same room with it. If he asked for an explanation, he was told that it was idiosyncrasy. *(Laughter.)* The same differences prevailed with respect to the touch and the sight. One admired a particular colour which another could not endure; one was so fond of yellow that she must have some portion of it about her dress, whilst another gave the preference to pink or green. Every original painter had a peculiar shade of his own in his compositions. He called attention to these, because they went throughout all the bodily senses. The same modification was to be observed with regard to intellectual operations. Certain persons had a mode of reasoning peculiar to themselves, and if they were not reasoned with in the way to which they were accustomed, they could not see that which to others was perfectly clear.

It was also to be considered that no power acted alone, and that each power was influenced by the combination of thirty-six fundamental powers, which modified it. These combinations and modifications rendered phrenology a study extremely difficult. He must leave the greater portion of this difficulty to be determined by their own examination. Every power and faculty possessed, from the highest to the lowest, was modified in this way, and ought to be considered with reference to its combination with all the rest. Experience had taught that the posterior mass of brain was the instrument of filial love. In looking for this feeling they were to see whether the posterior lobe was large, and also consider it in relation to the other powers. He then exhibited two female heads, very different in other respects, but both having the organ of philoprogenitiveness large. Both, he said, would be very fond of their children, but, as a phrenologist, he must take other faculties into consideration. He found that one had firmness large, and that the other was deficient in that quality; and he knew that in the education of her children, one of them, if necessary, would have recourse to means which she was, nevertheless, very sorry to employ. Of two other mothers, both having the maternal feelings equally strong, the one that had *cautiousness* strong, and was mild and timid, could not bear to correct her children, nor even stand by to see papa do it for her; but the mother who had *combativeness* strong, would soon find means to bring little Master or Miss to order, without his interference. *(Laughter.)* They must, therefore, not judge by one power alone, but must study the whole in combination with each other. Suppose that one individual had the organ of self-esteem very large, it did not follow that he must therefore disdain every body that came in his way. He might be thus insupportable, or he might be a very noble and estimable character; it depended entirely on the modification of his other faculties. Self-esteem was a very necessary and important quality in many situations. He exhibited a cast where the intellectual faculties and self-esteem were both large, and observed that in this individual there were good intellectual faculties, and also something animal to push them on. If, however, the intellectual faculties were not cultivated, he was afraid that the animal would run away with the man. *(Laughter.)* He then exhibited different portraits, and showed what a difference it made in the same face, to substitute for the upper part of the head another form which did not really belong to it. He then made some further observations on the differences of character, which were the results of different combinations and modifications of the same feelings.

In speaking of the religious feelings, he said he should take the liberty of calling their attention to the various religions, in which, also, the feelings had a part; and if in so doing he should give offence to any lady or gentleman, he begged to quote, in his own defence, the Greek proverb, "Know thyself." He hoped that phrenology would do good, in calling the attention of individuals to the influence of the feelings, variously modified, in religious points, for he was afraid that many were not sufficiently aware of what it was that acted within them, and were but too apt to take themselves as the standard of mankind. He was convinced that this mistake was the source of a great portion of the intolerance which existed in the world. How came it, otherwise, that there was so great a difference between persons really pious and religious? One was quite mild and gentle, and wished to save every one; another, with the self same-book to guide him, was a little angry if all his hearers were not exactly of his opinion; and if they would not do as he would have them, he became very angry indeed. *(Laughter.)* He did not wish to excite mirth, but to impress upon their attention a serious reflection. He spoke of those who were really sincere in their endeavours to persuade others, and not of those hypocrites who were ready to speak every language according to the dictates of their own interest. The maxim "Know thyself," was worthy of their most serious attention. They should learn what feelings, or combination of feelings, prevailed within themselves, and gave a peculiar turn to their own minds, and they should also have a proper consideration for the feelings of others. Every preacher should attend to human nature. There could be only one truth. If he saw various individuals take the same book, and teach different doctrines from the same passage, he was compelled to ask who was in the right, since they could not all be so. Perhaps they were all wrong. He went to one preacher, and perhaps he was forbidden to reason, as reason was alleged to be dangerous; another commended him for reasoning, and applauded his seeking for natural evidences and other proofs of revelation. In the professors of other religious doctrines other motives prevailed. Some were extremely anxious and timid; fear was their great motive, and their favourite motto was, "Fear is the beginning of wisdom;" others were quite confident and independent. Some were very desponding, and had a peculiarly strong desire to impose their own opinions on others. If these were not admitted, the enthusiasts held that the recusants could not be saved. Whence came all this? Was it the different feelings of man and their different combinations that produced these differences? He answered, "Yes," to this question. In preachers and divines, their own natural tendencies and feelings were continually operating without their being aware of it. Some thought themselves born teachers. Some, whether they belonged to the English church, or were professors of Judaism or Mahometanism, would not differ in any thing from what they had themselves been taught, but spoke just as they had been brought up. Would they allow any reasoning? No,—for reason was dangerous, and would do harm; they would not reason themselves, and how could they recommend it to others? Some having defective reasoning faculties, with narrow, high foreheads, and firmness full, were particularly firm in their decisions, and were anxious to impose their own doctrine on others as a matter on which salvation depended. They were apt to be angry at opposition, and were fond of making hell very hot, in order to make the stronger impression on their hearers. He would not accuse those who carried this so far as to persecute those who differed from them, of a want of religion and morality, because they might really have acted under the mistaken idea that the heavenly Father of all could be pleased by the persecution of his creatures. If they thought that they offended the Supreme Being by such conduct, it would be uncharitable to suppose that they would still continue it. He then exhibited the casts of two doctrinal preachers, one of which, he said, was that of a man who was anxious to burn his opponents here and send them to hell afterwards. It was that of Bishop Bonner. He had always thought that this man was not born for a bishop but for a butcher. *(Laughter.)* Wherever there was more mildness, he was sure that the portions of the head comprising *combativeness* and *firmness* were smaller; and wherever there was more violence, even of expression, these parts predominated. In external worship, also, what a difference prevailed! Works, or mere doctrinal points were considered one above the other, according to the moral and religious feelings and other propensities of the individual. The moral preacher spoke but little of the miraculous part of religion; the doctrinal one inculcated those points, continually, and would not allow any reasoning or reflection. The latter would be found to have *veneration* very large, whilst he who did not attend so much to the miraculous would be found more deficient in that particular. Therefore, he said, if they were attentive to the feelings, they would find that certain of these came frequently into operation in religious matters, which ought not to be the case, at least to such a degree. Religion ought to be advocated for its own truth, and not in consequence of the passions and feelings of the preacher. In *imitation*, they saw that different sorts of actors in comedy and tragedy were the result of different combinations of individual powers and intellectual operations. Two persons never did the same thing alike. Let two individuals have all the powers necessary to excel in poetry—let them both be very great poets—and if they both took the same subject how differently would they treat it! This was the consequence of a different combination of individual powers. It was impossible to become a painter from merely copying colouring, or a great composer of music from merely hearing sounds, if neither had the requisite powers. All had a peculiar style of their own, according to the different combination of powers. The dramatic composer had a style of his own, differing from that of another of equal talents; it was the same with the composer of music. Mozart, Haydn, and Beethoven, all had styles of their own: it would be found also, that an equal difference prevailed in the shape of the head. He would mention one more fact illustrative of his argument,—the various modifications in the power of language. If they studied the philosophy of certain languages, they would find that certain notions or powers were to be found in greater activity in the nations to which the language belonged; they would find more terms having reference to those powers than they would elsewhere where they were not so prevalent. In consequence of this peculiarity it was often very difficult, or impossible, to translate literally from one language to another; the term could not be exactly rendered but by circumlocution. All translators experienced this difficulty occasionally. This was explained phrenologically in this manner:—the greater strength and activity of certain powers in certain nations had rendered necessary terms for their expression, whilst in other nations, where the powers were not so active, the terms were wanting. If they studied different languages they would find this to be the case. This was to be observed, also, in the nature of the terms employed. For example:—they found the names of all surrounding elements and objects. In nations where comparison was strong there would be always something analagous in the terms employed, whilst, where comparison was not so strong, little or no analogy would be observed. Take the word knife: there were various sorts of knives, and to distinguish the varieties something was added to the word, as pen-knife, pruning-knife, carving-knife, &c. The word finch afforded a similar example; to show the variety, something was added to the word, as chaffinch, goldfinch. This addition was not required in German or French, because those languages were more systematic. In French, for example, for chaffinch there was *pinçon;* for goldfinch *chardonneret;* so in knives there were *couteau, canif, serpe,* and a distinct word for every variety. Wherever comparison was strong it would be perceived in the figurative expressions of a language. Some idea of a person's mind might be acquired from hearing him speak; the same remark applied as well to nations as to individuals. Some nations in their expressions placed the cause first and

the effect afterwards; but others, as the French, placed the effect before the cause. He thought he had said enough to show that the activity of each power was modified by numberless combinations, and to prove that there was great difficulty in forming a judgment of others, and that, therefore, great caution should be observed in forming such judgment.

What a diversity of motives might there be in the performance of the very same actions! If a person went regularly to church should he at once conclude that that person had the organ of veneration very large? No, not he; for he knew that many persons went to church from very different motives. In the person who went there from good and religious motives he should expect to find the organ. If persons were fond of giving to the poor, and ready to bestow their charity, it was all very well; but he knew that such conduct was the result of different motives in different individuals. One, before he would assist a poor man, asked, "Does he belong to my nation?" Another inquired, "Is he of my creed? If he be I will assist him." Another assisted the poor from ostentatious motives; but another said, "Here is a poor man; he is a suffering being; he wants assistance, and he shall have it." If they told him of such a man, who went about doing good, without making any distinctions on account of creed, country, or party, then he should look for the organ of benevolence. Phrenologists never looked to individual organs to account for individual actions; but if there were a constantly-operating motive producing the same actions, then they looked for the organ. If the motives were different they sought to ascertain the connexion of the organs. In this way of judging they were always to remember not to take themselves as the standard by which to estimate their fellow-creatures. Every one was but too apt to take himself as the standard of mankind, and to think that all were like himself, and actuated by the same motives. This error prevailed through society at large, in and nations. If phrenology had no other aim, it would be a useful and beneficial one to show every one who thought thus the greatness of his error, and how much it should be avoided. One had great talents for mathematics, and he concluded, therefore, that all should study mathematics; another had a strong disposition to classical pursuits, and therefore all must study the classics to become great or eminent men! Could any thing be more preposterous? What one liked all were to like. No two individuals, however they resembled each other in character, were in every thing alike. Their talents and feelings were variously modified. Therefore no one should take himself as the standard of mankind; let him study human nature, but not in conformity with his own standard alone. Individuals who legislated either in politics or religion, having peculiar feelings strong, concluded that others resembled themselves and legislated accordingly. Could any laws be applicable to all mankind? Christianity spoke a very different language; the great Apostle St. Paul recommended those who taught it to become "all things to all men." This endless modification of character and talents spoke strongly in favour of mutual forbearance. There were never found two persons alike; they might come nearer to each other more or less, but there was always some difference. To begin with the sexes; did they think or act alike? It was not the intention of the Creator that they should do either. If a man wished to find a female with exactly his own feelings and sentiments, he might look for such a one, but he would never find her. There was, therefore, a necessity for mutual forbearance. Persons did not always like the same colours, but there was no occasion to quarrel because one preferred green and another yellow. If one should tell him that Beethoven was a great musician, so far he would agree with him; but if his friend maintained that Beethoven was the first of all composers, he might attempt to show that Beethoven was nothing of the sort, but if he did not succeed, he should not quarrel with his friend; let him take Beethoven, and he would take Mozart, or any other composer he might prefer. The same necessity for mutual forbearance prevailed in every thing. In morals and religion this endless modification was the best argument against dissensions and intolerance.

The lecturer then proceeded to speak of natural sympathy and antipathy. Some persons, he observed, the moment they came together appeared to be made for each other; some could not endure each other, and the longer they were together the more they were at variance. He was sure that every individual had felt this natural sympathy and natural antipathy more or less. This could not be accounted for; but still there was the same necessity for mutual forbearance. They were not to speak ill of, or attempt to injure each other, on account of this natural antipathy; the more severe the combat, the greater would be the merit of the victory. Each power given by the Creator, and in a state of activity, wished to be satisfied; pleasure was the result of its gratification, and displeasure, or pain, the consequence of its suppression. Some philosophers had maintained that individuals who had no desires were the happiest; but the more powers or desires there were, and the more they were satisfied, the greater was the happiness. The gratification of some of these powers was not always obtained, and harmony and goodwill preserved at the same time. In the married life, the lady wished to be master, and the gentleman wished to be master, and they quarrelled about it, and could not live in peace together. This was very singular.—(*Laughter.*) The contact of the animal feelings of individuals was the great source of dissensions and divisions in families and nations. This was the case with almost all the animal feelings, but the moral and religious ones generally harmonized well together. Hence every one, previously to contracting a union, or engaging in any contract of friendship, ought to take into consideration the thirty-six fundamental powers. Individuals generally considered only two or three powers, and if these were satisfied they were contented; but if they wished friendship and harmony to endure, they must examine all their own feelings and powers, and see which stood most in need of gratification; otherwise, if this were not done, and these dispositions should be opposed, there would be nothing like peace or harmony, unless great mutual forbearance was exercised. If phrenology did nothing more than convince men of the difficulty of judging of each other, and inculcate the necessity of mutual forbearance, the science would be interesting and important, since it would thus contribute largely to the welfare and happiness of mankind.

The eleventh lecture of Dr. Spurzheim, of which we shall give a copious report in our next publication, is the most interesting and important of the series. It is devoted to the consideration of the nature and causes of that awful and distressing malady, insanity, observations on the mode of treating insane persons now generally adopted, and suggestions for an improved method of treatment. We can scarcely imagine a subject of greater interest and importance.

(To be continued.)

Miscellanies.

DREADFUL CALAMITY.

About the middle of May a number of men belonging to the Magdalen Islands, who had associated themselves in a sealing voyage, were overtaken by a storm off the north-east end of Anticosti, and the ice drifting, forced them to take shelter, choosing the place where they knew that Godin kept one of the provision posts. In landing they observed a boat on shore which was not damaged. They proceeded to the house, and on entering were struck with horror at the sight of a number of dead bodies and a quantity of putrid flesh, and upon further examination they conceived that they could discern the bodies of twelve or thirteen individuals, two grown females, three children, and seven or eight men. The last survivor appeared to be a man who had died of famine and cold in his hammock, and, from his appearance, was above a common sailor: his name was B. Harrington. The men began to gather the chest, clothes, and other articles in the house, and buried the remains of the bodies, and a large box of cleanly picked bones, which lay in a corner of the room. On the fire there was a pot, in which flesh had been boiled, and a part remained in its bottom. They afterwards went to a small out-house, where they were surprised to find five more bodies, suspended by a rope thrown across some beams; the entrails had been removed, and little more than the skeletons remained; the flesh having apparently been cut off. These they left unburied, and sailed, taking the boat, for the Magdalen Islands. From all the known circumstances of this wreck, there can be little doubt that the vessel was the bark Grannicus, Captain Martin, which sailed hence for Cork, on the 29th of October, about the same time as the John Howard, for the same port, which, with the Shamrock and the Felix Souligny, are still unaccounted for.—*Montreal Gazette, June 22.*

The London papers of Monday contain the following paragraph connected with this subject:—"The melancholy fate of the as yet unknown sufferers at Anticosti excites general sympathy. On reference to the books at Lloyd's, it would appear that they composed, in all probability, the crew or crews of the George Canning, Brigham, from Quebec to Cork, or of the Hibernia, Pollock, from Quebec to Portaferry, both which vessels were wrecked on the island of Anticosti in November last.

PULLING THE DEVIL BY THE TAIL.*

In a party which met at the house of the Duchess of Chevreuse, the Marquis of Conflans bantered the Cardinal de Luynes for having a Knight of St. Louis for his *porte-queue*, or train-bearer. The prelate replied with a significant air, that generally he made use of such knights to discharge a duty which his predecessor had confided to others who bore the name and the arms of the family of Conflans. "Ah! a long while ago," replied the Marquis, dryly, "many of my unlucky relatives were obliged for a maintenance to pull the devil by the tail." The Cardinal withdrew, confused by so unexpected an answer, and persuaded the Duchess to receive no more at her house a man of wit who had no respect for a Cardinal.

* *Pulling the devil by the tail* signifies, figuratively, to have hard work to make out a living.

Webbe.—Having occasion lately to consult the translation of Bombet's Lives of Haydn and Mozart, we were much gratified to find the name of one of our own countrymen thus mentioned: "The glee is of later introduction, and was probably derived from the ancient madrigals; and though its appellation seems to denote that mirth and jollity are its peculiar department, it is of a more serious cast than the catch, and has been carried by the taste and genius of Webbe to a degree of perfection which excites the admiration of foreigners."

Hunting.—After reflecting upon the hunting of the chamois, where the antelope is fairly pitted against the man,—strength for strength, stratagem for stratagem, and danger for danger,—how poor must our modern huntings appear! A field of eager sportsmen, fortified against a little fatigue by every excitement of a morning meal, and mounted upon the swiftest and surest horses, meet to pursue a stag, that is brought to some favourable spot in a cart. The poor creature has probably been hunted several times before—for it is the object of the huntsman to save him from the dogs, if possible, that he may be again tormented. But he well remembers the first fearful cry of the distant hounds,—he hears again the encouraging voices of the men,—the clatter of horses' feet again rising in his ear,—he dreads that he shall find no river to baffle his followers, who must ride to the nearest bridge, while he swims fearlessly across the stream,—he recollects that the sheltering wood was no protection to him, and that the dogs followed him even to the shelter of the peasant's hovel, when he threw himself upon man for succour: he was rescued, it is true, from their devouring teeth; but he felt all the agonies of anticipated death. And can the creature thus renew such feelings without intense suffering, or his pursuers so excite them without cruelty? In spite of all the trappings of modern stag-hunting, it is just as unworthy in its principle as the bull-baitings and dog-fights of the populace; for its object is the same—the torture of an unoffending creature for our own amusement. Emulation in horsemanship is indeed pleasurable and useful; but it is injurious to the moral sense to purchase any advantage or gratification by the infliction of unnecessary misery upon an inferior being.—*Library of Entertaining Knowledge.*

Correspondence.

THE TURKISH CHARACTER.

TO THE EDITOR.

SIR—On Saturday night last I got a peep at your last *Mercury*, in which I found an extract from some work of a Mr. M'Farlane, on Constantinople. I have not had an opportunity of reading Mr. M'F.'s book; but from my own actual observation and personal knowledge of Turks and Turkish manners, I think much less might be said of those people, either as it regards their nice notions of justice, the purity of their manners, their strict and scrupulous adherence to the faith and dictates of the prophets, or even the determined bravery of Turks to fight to the last gasp, in hopes to obtain the honour of martyrdom and all the glories of the Turkish paradise, which some Europeans would fain have us to believe. For my own part, Sir, I have lived amongst them, and have had some intercourse with them, but I found them much like other men; nor would I hold them up either as enviable or imitable characters, but, generally speaking, something below the majority of Europeans in respect to mental ability or natural gifts. It is true that the great Turks are generally possessed of a good share of low cunning, and can ask many witty questions and make shrewd and pertinent remarks upon many subjects; and well they may, for they are daily surrounded and tutored by scores of fawning and needy Europeans of all nations, who contrive to get a living out of them; and so that they can by duplicity and artfulness gain their ends, they would be quite contented to sell their country and kindred or any thing else. But as to the Turks—what are they but a nation of slaves from the greatest to the least? and in all their dealings, civil, religious, or political—public or private—with each other or to strangers, each and every day,—they are continually acting every thing grand and showy, and at the same time they are doing every thing that is mean and dastardly. And as amongst them punishments are sudden and exemplary, so the Turk of every condition, from his earliest infancy, learns to pay the most servile, obedient, and unmurmuring and abject submission to the commands and will of his superiors; hence, according to his degree, he exacts and enforces the like submission from all his inferiors, whether they be placed under his authority by his superior, or even wives, children, domestics, or slaves. But as to the eulogium which some are pleased to bestow upon them in respect to their valour, they of all men are most unlike to fight for martyrdom; on the contrary, the principal stimulus which they have to influence them to exertion, is the hope of present preferment, as any brave man amongst them by his merit may become a bashaw or chief commander; for amongst them there is less of patrician nobility than amongst (I suppose) any nation on earth. Yet, Sir, the stimulus "*pro aris et focis*" which actuated the ancient Romans, and, I hope, which now actuates, and will never fail to actuate, the British army—this strong impulse the Turks cannot feel; for, unless at the present time, the Turk (with exceptions) soon leaves *Stambole*, &c. and goes away to seek his fortune in the service of some new or rising bashaw, and if he can succeed so as to become an Effendi or Aga, he then dreams of nothing else than obtaining a fine horse with gaudy trappings, and a full and free indulgence of all sensual enjoyments, according to his means; consequently, he cannot be said to have that love of country which is proverbial amongst Englishmen, neither does he experience the benefit nor social sympathies of *one* virtuous partner, nor the endearing ties of a fond parent watching over and training up a lovely offspring. As he well knows revolutions and depositions are daily taking place amongst all ranks of his countrymen, hence he must always expect soon to be superseded; and, in fact, the Turkish governors take good care not to let their *trusty* servants stay too long in one place: hence the modern Turk may be said to have—no *hearth*—no *family*—no *country*.

Hoping you will excuse these cursory remarks, I shall conclude by pointing out what I conceive to be a wrong interpretation (as I never heard it mentioned in that sense) of the words cited in Mr. M'F.'s extract, viz. *Allah Kaneem*, (being so pronounced, as I write it.) In the *Mercury* it is rendered, "God is great." Now, Sir, it signifies not great, but merciful, &c., when spoken of the Deity, and generous, &c., when spoken of man.

July 14, 1829. Yours, &c. Z.

MR. HENRY BELL.

In the hope of promoting the subscription now raising for Mr. Henry Bell, we readily give admittance to the following letter from that meritorious individual to a friend:—

"*Helensburgh, (near Glasgow,)* 28*th Sept.* 1826.

"DEAR FRIEND,—I duly received your letter of the 22d instant, to which I give the following answer:—

"As you, my friend, take a warm interest in getting me brought into notice by the world at large, although an utter stranger to me till after you had taken up my case in the public prints, I will be as concise as possible in replying to your queries. I have been diligently watching the progress of steam navigation in my own and other countries since its commencement. To prove the immense advantages of steam-vessels, we might give a statement of the rental of those villages, towns, and islands," [speaking of Scotland, which equally applies to England and Ireland,] "prior to the introduction of this system, with their present rental, that the public may see, by the contrast, especially in coasting districts, the rapid rise of property during the last twelve years, which will appear to be from fifteen to fifty per cent. in many cases.

"In giving, as you wish, a short account of my birth, it is necessary to give some account of my ancestors, they being all mechanics in the millwright line. I sprung from the Bells of Evan Water: I was the fifth son of Patrick Bell and Margaret Easton. The Bells, as millwrights, were known not only in Scotland, but in England and Ireland; and my mother's relations were equally well known as builders. Some of their productions were the Carron Iron-works, the first part of the Forth and Clyde Canal, and the contract of the Leith wet docks. Their relations, as resident engineers, or inspectors, under Thos. Telford, Esq. engineer, conducted the harbours of Aberdeen, Peterhead, Fraserburgh, Banff, and the west district of the Caledonian Canal, and other canals, bridges, and improvements in England, to their own credit and the satisfaction of their employers. I refer you to M'Clure's History of Glasgow, where great improvements performed by my ancestors (the Bells) in that city are fully recorded: hence I may say I was born a mechanic.

"My birth took place at Torphican Mill, near Linlithgow, on the 7th day of April, 1767. I agreed to be a mason in 1780 with a near relation, and in 1783 was bound to the millwright business for three years with Henry Bell, my uncle, at Jaymill. After lawfully fulfilling my time, I went to Borrowstowness, to Messrs. Shaw and Hart, for the purpose of being instructed in the ship-modelling. I wrought with these gentlemen in ship-work one year. In 1787 I engaged with Mr. James Inglis, engineer, at Bell's Hill, for the purpose of gaining a thorough knowledge in the engineering; and after serving out my time with Mr. Inglis, I went to London to Mr. Rennie. In all the above occupations I made it my study to turn them to *practical utility*, of which the numerous public works erected by and under my management are, I presume, sufficient proof. I commenced undertaker of public works in Glasgow in 1790, and in 1800 I applied to the late Lord Melville, on purpose to show his Lordship the practicability of applying steam in propelling vessels against adverse winds and tides, when the whole scheme was laid before the Admiralty for their consideration. After mature deliberation, they were of opinion that the plan proposed would be *of no avail in promoting navigation!*

"In 1803 I made a second application to the Admiralty, from whom I received a *flat denial;* but being fully convinced in my own mind of the practicability of my long-matured project, and having obtained no encouragement from my own country, I made a correct prospectus and drawing of a steam-boat, and forwarded copies of the same to the nations of Europe and to the United States of America. The Americans were the first to put my plan into practice, and were soon followed by others.

"It is out of my power at present to answer your query, 'When did you first turn your attention to the steam-propelling system?' The narrative would fill volumes, therefore I cannot just now enter upon the subject. I came to Glasgow, as before stated, in 1790, and quitted that city in 1811, the same year that my first steam-boat, the Comet, was started.

"From this sketch I trust it will be evident to all that I have not been an idle spectator, and that the mechanical world will be roused to a full conviction that such talents as my Maker vouchsafed to bestow upon me have been exercised for the public good. *A little more fuel to my steam*, and you and all the world will get it back again, I hope, with 50 per cent.

"I remain your friend,

"*To* ———, *Glasgow.*" (Signed) "HENRY BELL.

N.B. Since Mr. Bell wrote the above, he has passed through severe bodily affliction, but is now getting better. His friends wish him (and they hope he will attend to their entreaty) to spend the remainder of his days in comfortable tranquillity, free of scheming and every speculation which may tend to harass his mind; whilst at the same time they wish him to enjoy an abiding sense of his not having lived in vain for the world,—that world in which his name will be perpetuated through the ages to come, where his "floating bridges" and magnificent palaces, which "over the mountain waves," and amidst the roaring tempests, march "like giants rejoicing in their course," will bear testimony to his merits on "rivers yet unknown to song," through lands yet uncheered by the voice of liberty, through climes yet unvisited by the mild beams of Christianity.

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TO THE LADIES.

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As spurious imitations may soon be imposed on the public they will be pleased to observe that none are genuine unless they have the autograph signature, "*Charles Cameron,*" written on the outside wrapper, or paper of directions.—Price 1s. 6d., or 2s. with case.—Family bottles, containing six small ones, 4s. 6d. To be had of Messrs. E. Smith and Co. Mercury-office, Liverpool, and of their Agents, by whom orders from the country, or for exportation, will be promptly executed. *(One concern.)*

To Correspondents.

ORIGINAL TRANSLATION FROM THE GERMAN.—We have in reserve for next week, "The Fatal Elopement," from the original of Bernard.

THE INDEX AND TITLE TO OUR NINTH VOLUME are now ready for delivery, and a few copies will be forwarded to our agents in the country this day.

The affecting tale recommended by *A Constant Reader* shall appear at our earliest opportunity.

Dramaticus is informed that we are preparing the piece he adverts to, as a separate publication. It will be ready in a few weeks.

THE ENGLISH LANGUAGE.—We have just received the letter of W. A., which we shall peruse forthwith.

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